1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

621 in to Lower Post. Each of these groups maintains its residence on one of the three Indian reserves adjoining Lower Post (Fig. 7). On the south bank of the Liard River are the camps of most of the Dease River, Nelson River, and Sekani people; on the north bank, east of the trading stores are other Nelson Indians and two Tahltan families, while west of the trading center and church, the land is reserved for Liard Indians. Such local divisions is traditional but not compulsory. Members of all these tribes occasionally shift their camps to reserves predominantly occupied by tribal neighbors. The growing custom of erecting permanent summer houses, however, will curtail this practice. Although discouraged from doing so by the policeman and Indian Agent, Indians occasionally camp off the reserves in proximity to the camps or houses of white trappers.

621 563 The community as a whole is split into two ethnic divisions, Indian and white. Visiting, intermarriage, and social functions tend to be somewhat restricted between these subdivisions but there are many exceptions to this statement. Dances and gambling games organized by Indians are often participated in by white trappers. Where marriage between an Indian woman and a white man occurs, each normally maintains most intimate social interaction with his own ethnic group. Separate winter accommodations, or bunkhouses, for Indians and whites are maintained by the two largest trading companies; one independent trader, however, does not at all attempt such segregation.

621 577 The Indians do not take an interest in improving conditions in the community or on their reserves. Such improvement was once observed in 1944 when a government bulldozer was employed by some white men to level off their properties in Lower Post. Inspired by this scene, River Joe engaged the operator for the task of constructing an automobile road to the end of the Upper Liard River Indian reserve. He proposed to pay for the work out of contributions secured from other Indians but ended by paying the major share of the costs himself. Since the road now opened the reserve to visits by the policeman's car, he and other Indians were expressed his enthusiasm.

Status Differences

568 563 Kaska society is both exclusive and classless. While superficial differences of social behavior obtain between families—for example, in the type of houses built, the number of dwellings owned, or the annual income received—any operational significance of such differences is completely absent. If we regard classes as abstractions based on habits of groups in a society,[9] or if we regard class differences as based on associated interest differences,[10] we must conclude that the Kaska cannot be divided along class lines.

621 563 The members of the community emphasize few status differences apart from those associated with age and sex. Political status is ascribed from outside the Indian society and will be discussed below. Ethnic stratification is unemphasized. Younger males are sometimes ashamed to be a few idiosyncratic traits of behavior, but are not distinguished from the rest of the society in terms of life goals or interests and are not subjected to any differential forms of behavior originating from other members of the society.

[9] Dollard, John, Studies in Social Structure and Individual Characteristics, Yale University, 1949.
[10] Kardiner, The Psychological Frontiers of Society (1945), 307-340.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard

481 forward crossplace, came up from below and bent across the 25-2 strand from above (27), bent across the forward crossplace from above (3), then twined three times around the 3-14 strand between the forward crossplace and the 25-1 strand, and twined around the 25-7 strand outside to the left hand frame, where the line knotted at station 25 with a single overhand knot that included one part of the 25-7 strand.

Two types of harness, both made from smoked-skin line, secured the snowshoe to the mountain-covered foot. One of these is said to have been introduced into the area from Fort Liard and is currently referred to as the "Nahane type" (Fig. 4, COVER SHEET). The other was in use among the Liard River and "Tlingit" (probably Taku) people (Fig. 4, LOWER SHEET).

481 To avoid slipping on steep inclines four bone pins were sometimes inserted into holes provided at the bottom of each snowshoe. The pins projected about an inch from the wood. The snowshoe staff further aided walking in hilly country. It consisted of a stick about four feet long with a hoop that was laced with babiche line. The hoop was located a short distance from the lower end of the staff and consisted of a short length of willow bent and lashed in the form of a circle. The filling served to keep the hoop affixed to the staff. A man prepared wood for this implement while women commonly added the filling. No distinctive name for the snowshoe staff could be learned, informants designating it merely as "walking stick." Morice, however, has translated the Carrier name for this implement as referring to the "circular attachment which prevents it [the staff] from sinking too much in the snow."* Men wore snow glasses when traveling across snow made bright by the spring sun. These implements consisted of strips of tanned skin or birch bark provided with eye slits. The area around the slits was blackened with charcoal to further reduce glare.

481 Land travel in summer or winter generally involved men walking in advance of the women, who remained in charge of children and household goods. This perhaps left men free to investigate or follow game, reduced disturbance that might [illegible] game, and also enabled men to prepare sufficient wood for a considerable [illegible] the women arrived. Sometimes women and children did not reach a camp until [illegible]

In summer, moreover, to the ground-hog trapping grounds in the mountains, a number of families moved together, the men scouring for venison and the women walking in old and well-defined trails. People crossed streams on rafts or [illegible] on log bridges constructed by felling either one, two, or three thin trees or by shifting an already fallen tree into position to serve as a span. In traveling to a game hill, as well as in other types of cross country movements, Indians sometimes indicated their route by blazes. One type of blaze consisted of a willow or other branch broken in the specified direction. In an "open place" the route might be indicated by hanging moss in trees, while up in the barren mountain tundra, which composed a sizable part of the Kaska territory, successive rock piles served as guides. River valleys were commonly referred to as giving

* Morice, Carrier Language (1932), 62. Lantis describes a similar "snowshoe stick" in use among the Nunivak Eskimo (Lantis, Social Culture of the Nunivak Eskimo [1946], 107.) With informants among the Ahtna-speaking Cow Indians of James Bay dated the use of snowshoe pegs or the snowshoe staff the counterpart of the latter may have existed in "vanished" with a walked home and. These allowed both persons to support themselves on snow. Honigmann, Ethnographic field notes (1947-48).

[illegible] [Erratum. Probably extract "rising" — Analysis]

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Dease River

vehicle. Women as well as men drew the toboggans, a harness for this purpose consisting of one moose-hide line passing around the outside of the arms and around the chest while another cord passed over the top of the head.

Snowshoe types included the round or Loucheux style (said to have been preferable because of its lighter weight) as well as the pointed variety. Function determined the length of these appliances, long shoes being best adapted for a hunter's swift travel in deep snow. Small shoes served well to break trail for a toboggan. In case of emergency a man made temporary snowshoes by bending and lashing a willow pole, which he then filled with heavy babiche line. Children usually employed such crude snowshoes throughout the winter. The customary division of labor appeared, a man constructing the framework while a woman applied the filling. Some snowshoe needles contained a concave depression at one end that served to push the line between closely laid strands of filling.

In any season the order to travel required men to walk ahead of women, a pattern that allowed them to break trail for the women and children. Blazes consisted of willow and other branches broken in the direction taken. Sometimes men hung moss in the branches of a tree, laid down stones to indicate a course, or cut the trunks of trees with a caribou-horn adz. A single tree felled by fire provided a convenient bridge. Occasionally more complex spans containing a number of poles provided safer means for crossing a stream. The tump line facilitated packing and pack sticks remained unknown. Baby packs consisted of tanned skin padded with moss. In this container the child faced away from the mother. When old enough to leave the moss bag a youngster rode facing the mother on the latter's back supported by a baby strap that was passed around the outside of the arms and tied in front of the woman's breast. Such babs were often decorated with porcupine-quill embroidery. Back baby carriers were not made.

For communication between traveling groups, the Indians sometimes made use of smoke signals, a single smoke calling attention to a game kill. Also runners might be sent to invite people to the scene of a kill, young men being able to cover 20 miles by running in a single day. Picture writing or drum language were both lacking.

For water transportation the Dease River people relied on cabin, moose-skin boats (which occasionally reached a length of 30 feet), dugouts, and spruce-bark canoes. A raft consisted the necessary number of poles lashed to crossbeams with tanned-skin line. Paddling the boat gave the craft greater speed. An earthen fireplace was often situated somewhat forward on a pointed raft, but people invariably spent nights on shore in the course of traveling. Two varieties of spruce-bark canoes may be distinguished, small vessels serving one or two hunters and larger boats for traveling. The bark was sewn to the framework with spruce root line. Dressed canoes, rafts, or canoes traveling in pairs could not be moved for the pre-contact period. Men cut paddles from spruce wood. Rounded handles were desired for these implements, the informant claiming that the upper end of the shaft contained a crosspiece on which the canoe itemmen's hands grip. Such crook-like handles must have resembled the type in use on the Northwest Coast. A ridge was left on the center of the blade, the edge of which might be decorated with [illegible] [illegible] [illegible] [illegible]